



Marked (Part 4) – Worship

Hunter Hall – September 3, 2017

Good morning! It's good to be here with you guys. I want to invite you to turn in your Bibles with me to Romans, chapter 12. For those of you who don't know me, my name is Hunter Hall. I'm the campus pastor out at our Plano Campus. Okay. Let's go, Plano, in this house right here. Why aren't you *there*? I'm just joking.

I came on staff in 2010 at our Dallas Campus as a sound guy and then spent some years here in Flower Mound. Then the Lord put a burden in my heart to pastor the men, women, and children out in Plano and the surrounding areas. I've been out there. I love being back here with you guys, though.

We're now four weeks into our *Marked* series here at The Village Church. If you are new with us here at The Village, first of all, I want to say welcome to you. I know there are a lot of places you can be on a beautiful September Sunday morning. But the fact that you are here, we fully believe the Lord has you here for a reason and a purpose. We've been praying the Lord would absolutely stir your affections for Jesus here today.

We're in this series called *Marked*. If you are new, what we're doing is we are taking a deep-dive look at our mission and vision statement. I would encourage you, head on over to tvresources.net. You can catch up with us where we've been the last three weeks, but again, we're looking at our vision statement, who it is we are, what it is we believe as a church.

Just by way of a refresher, I want to put our mission statement on the screen so we can just be reminded. It says, "We exist to bring glory to God by making disciples through gospel-centered worship, community, service, and multiplication." Weeks one, two, and three, we've really just looked at the first half of that statement. We say we exist corporately as a church but also individually.

The reason we exist is to bring glory to God. Everything we're about, all of our ministries, all of our programming, every song we sing, every aspect of our lives is to bring glory to God. As a church, the primary way we do that is by making disciples. We really believe Jesus' words in Matthew 28 that disciples of Jesus make disciples of Jesus to the ends of the earth. Weeks one, two, and three were that.

Then beginning today for the next four weeks, we're going to take a look at the ground-level realities of what marks a disciple. Gospel-centered worship. A disciple is a worshiper. Gospel-centered community. Discipleship happens within the context of community. Gospel-centered service. Gospel-centered disciples are gospel-centered servants. Then lastly, gospel-centered multiplication. Again, disciples make disciples.

That's where we're headed, because as Christians, as little Christs, we bear the name of Jesus. Since we bear the name of Jesus, we need to learn how to walk and live the way of Jesus. This is our discipleship. We believe all of this starts with our worship. Worship is the fuel for our discipleship. At our very core existence, we are worshipers. It is the fuel for our discipleship.

If there was ever a time when we understood that analogy of fuel, it's right now, right? Did anybody else wait three and a half hours in line this week trying to get gas? What in the world happened in the metroplex this week? I have never thought that much about gas than I did this past week in Dallas.

Here's what I realized. Without fuel, you can't do anything. You're stuck, right? You don't make any progress. Fuel is vital for your mission. Whether you're headed out of town and you're trying to go on a vacation or whether you're just trying to get home, without fuel, you aren't going anywhere! We believe worship is the fuel for our life of discipleship. It's essential. Again, we were created to be worshipers...all of us! Whether you're a Christian or not, every single human is a worshiper.

Truly everyone worships, but what I want us to see today and what Paul is going to help show us in Romans 12 is that not everyone worships truly. There is a way to truly worship. This is what Paul has to say as we kind of frame up our time together this morning. Romans, chapter 12, the first two verses. He says...

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Then verse 2 says, **"Do**

not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

Here's the reality. You and I live in a culture that tells us this message: "Your life belongs to you. Live it however you want to live it. Whatever makes you the most happy, do that. Whatever is going to bring you the most success, do that. You are number one. You deserve to be number one." Then the culture gives us the tools we need to make sure we are still the primary focus of our own life.

This is the culture in which we live, and I have to believe even deep down in all of us, we know we're not really the point of it all. But we're constantly being fed this. We're constantly being told this. It's like the person who goes and tries out for *America's Got Talent* or *The Voice*. When they get up on stage and start singing, they sound more like a dying cat than a human being. Do you know what I'm talking about (that person)?

Why are they there? Because from day one, their mamas told them they are the best, right? They're number one, that they need to be there, that they should get on that show, and they can show the world how amazing they are. Again, I have to think that somewhere deep down, they're kind of going, "I'm not that good!" Maybe not.

But this is what they constantly hear, and this is the message we constantly hear. What happens is we become conditioned to believe our life is about us, that we *are* actually number one. We're conditioned to think worship is about our own life. Our life belongs to us. That's the world's message to us. "Worship your life. Do whatever it is that makes you happy. You deserve to be the best."

Here's how it looks. You don't like the way you look? The world says, "No problem. Here's a fitness plan for you. Oh, you don't like CrossFit? Well, what about Gladiator? You don't like that? What about Orangetheory? What about yoga, Pilates, Jazzercise, Zumba?" Is Jazzercise even a thing still? I don't know. Whatever it is, right? Whatever it is you want to do. "Oh, you don't like to sweat at all? Well then just take this pill."

How about in our relationships? "Your spouse isn't making you happy anymore? No big deal. There's another man for you. There's another woman for you." How about in your job? You don't like the way the job is going. You wish you could be doing something else. You don't like the way your boss looks at you or treats you. "No big deal. Just go get another job. You deserve to be happy."

How about your home life? "Would you be a little bit happier if you had a little bit more space? You are such in luck because we just built this subdivision where you get a sixth bedroom. You're going to just have all the space you need now at a better rate. You deserve to be happy. Go get that. Go get a new car. Go get a new job. Go get a new house. Go get a new family."

I mean, I can go on and on. This is what the world tells us. So often I find myself believing the lie that my life is my own to live however I want to live it. It's easy for me to want to self-indulge in the things that make my life easier for me. I think if you are honest, you find yourself in this same tension, in this same wrestle. We all do this. We all have a tendency to want to live our lives the way we think we ought to live our lives.

All of us are self-indulgers of a self-worship. All of us worship creation rather than the Creator. All of us have a tendency to want to live our lives believing that our lives belong to us. The problem is it never quite satisfies, right? You got that new job, but you still kind of feel like there's something else. You got that new spouse. You got that new home. You got that new car.

You see, we think we know what we want until we get what we want. Then we find out that what we actually got left us more dissatisfied than before we got that thing. We think we know what we want until we actually get what we want. We're constantly being left dissatisfied when we think we're the point of it all.

C.S. Lewis, in one of his essays, says it this way: "Most people, if they had really learned to look into their own hearts, would know that they do want, and want acutely, something that cannot be had in this world. There are all sorts of things in this world that offer to give it to you, but they never quite keep their promise.

The longings which arise in us when we first fall in love, or first think of some foreign country, or first take up some subject that excites us, are longings which no marriage, no travel, no learning, can really satisfy. [...] There was something we grasped at, in that first moment of longing, which just fades away in the reality. [...] The wife may be a good wife, and the hotels and scenery may have been excellent, and chemistry may be a very interesting job: but something [the thing we thought would be at the center of it all] has evaded us."

You see, if our mantra is that of the world's where we worship our own life, we will constantly be left discontent, dissatisfied, and overwhelmed. What's missing at the center from the world's beatitudes is Jesus Christ. The world says, "Blessed are the rich, for they can get whatever they want." Jesus says, "No, blessed are the poor in spirit." The world says, "Blessed are the famous, because everyone is going to envy your life if you're famous." Jesus says, "No, blessed are the meek."

You see, when Jesus Christ becomes the center of our life, then everything else changes. We see the world differently. We see our lives differently. Then we can only then truly worship. This true worship is the offering of every moment of every action given to God for God in our lives. Chasing after our own life is not what God has purposed for us or designed us for. There is something greater out there.

The world says, "Hey, you live to worship yourself." The gospel says, "No, you live a life of worship to God." The world says, "You live to die, so you'd better make a name for yourself, because one day you're not going to be here. You live to die." The gospel says, "No, you die now to live." This is what Paul is going to remind us and show us here in Romans, chapter 12.

The question we have to answer today is...*how do we live a countercultural life of worship as disciples?* How do we even do this? It seems like a daunting task, right? Again, the world is constantly telling us, "You're number one. Worship yourself. Worship your own life. Whatever makes you happy, go after that." The gospel says, "No, there is something better out there. There is something worth living for. What's worth living for is the glory of our God."

Again, Paul is going to help us here. You see, verses 1 and 2 are crucial in our understanding of what it looks like to live our lives in response to the grace and mercy found in Jesus Christ. At high level, the book of Romans, like much of Paul's letters, can be broken up into two sections. The first section of Romans, chapters 1 through 11, Paul is going to spend a lot of time laying a beautiful foundation of doctrine.

Chapters 1 through 11, Paul is going to tell the gospel story of who God is and what God has done. He begins in chapter 1 with the reality that the fallen world offers self-indulgence at every single level. There is a way to live your life apart from God from the posture of self-indulgence, chasing creation over the Creator, and we're all guilty of this. Again, Paul is going to say, "Truly, everyone worships, but not everyone worships truly here."

He then takes the next three chapters (2, 3, and 4) to present God's plan for righteousness found only in Jesus Christ. Then chapters 5 through 8, Paul is going to unpack the idea of what it means to be transferred from the reign of sin and death into the lordship of Jesus. Then chapters 9-11, Paul is going to encourage us to celebrate with Israel, to lament over Israel, and to hold out hope for her future.

So really the first 11 chapters of Romans is this beautiful systematic theology where Paul is just going to say, "Here's who God is. Here's what God has accomplished. Here's where you fit into it." Then beginning in chapter 12, there's a shift that occurs in this letter where he says, "In light of everything I have just said, I now want you to live your life from this reality." It's a shift from doctrine into duty, from belief into behavior.

Here's what Paul says beginning in chapter 12. "Hey, therefore, all of what I just wrote in chapters 1 through 11, I appeal to you therefore, give yourselves wholly to God. Don't be shaped by the world around you. Don't let this world tell you what to think about yourself or about others. You've been crucified with Christ. You've come from death to life."

Really these first two verses of chapter 12 are an invitation for us to be found fully in the freedom of Jesus Christ by way of life surrender and life sacrifice to God, to live out the freedoms in Jesus. Paul is saying true gospel-centered worship is an all-of-life worship offered to God as a sacrifice. That's gospel-centered worship!

It's an all-of-life worship, and we can't miss this because I think what we think when we hear gospel-centered worship, we think coming to church on Sunday, singing three or four songs, consuming some things, and then getting out of here. That's what we think! When we hear worship, we think songs, music, and singing.

Yes, those are expressions of our worship, but that's not the full extent of our worship. Our gospel-centered worship is an everyday, living sacrifice that we offer our entire lives up to God. We place our sleeping, our eating, our playing, our work, our family, and our friends...we place our entire life before God and say, "God, here is my life." That's gospel-centered worship.

You saying, "Hey, I'm going to church to worship God," yes and amen. That's true and right, but we should also be saying, "Hey, I'm going to the office to worship God. I'm going to the ball fields to worship God. I'm going to the garage to worship God. I'm going to the store to worship God. I'm

going to the beach to worship God." Gospel-centered worship is all of our lives, our entire body placed before God as an offering for who he is and what he has done. That's gospel-centered worship.

What does then offering our bodies as sacrifices to God look like, because that's kind of a weird saying, right? Let's just take a step back for a moment. Offer your bodies as a living sacrifice? I don't know about you, but when I hear that, I kind of think some weird death ritual from Middle-earth. I don't know what I'm getting myself into.

What does it practically look like to offer my body as a living sacrifice to God? Is it us just kind of walking around going, "Okay, God, I present my body to you. Here I am. Here I go. Here's my sacrifice, God"? No. Is it you kind of getting up on top of some weird altar you've made in your home first thing in the morning when you wake up and just kind of lying there going, "I'm offering my body as a sacrifice, God, to you"? No, don't do that. That's weird.

Paul helps us. He gives us exactly what it is we need to understand what a sacrifice is. He says it's three things, three expressions he uses. He says our sacrifice is to be *living*, *holy*, and *pleasing*. Living, holy, and pleasing. Let's just think about these three things for a second.

1. *Living*. It says our sacrifice is to be a living sacrifice. I know this might seem obvious, but our sacrifice is *living*, not a dead sacrifice. You see, biblically speaking, a sacrifice was when a priest would take a sacrifice offered by a worshiper, carry it to the altar, kill it, pour out the blood, and then burn the animal's body. You see, in Paul's day, sacrifices were always killed. It was always by way of death, reminding everyone that the wages of sin is death, and the salvation of sinners is by substitution.

Paul is not referring to that here. This is not what he is saying. He is not saying we present our bodies to God as some sort of an atoning sacrifice. That sacrifice was made once for all by Jesus Christ on the cross. God went to the cross in our place, absorbing the wrath of God. His sacrifice was death by substitution. Our sacrifice is not like that at all in any way, shape, or form.

No, Paul is saying here what he says over in 2 Corinthians 5 that we offer our lives to God so we might no longer live for ourselves but for him who died for us and was raised to life. This is a daily call on my life and on your life that as disciples, we have been made alive in Jesus Christ. Our role is

to now live for the glory of God in everything we do. It's a living sacrifice. Don't climb up on your homemade altar.

The second thing Paul says is our sacrifice is to be...

2. *Holy*. He says our offerings to God of our lives involve being set apart from the world around us. Let me just be honest with you here. All too often my life is not set apart enough from the world. It's just not! The world is awesome. I like what the world has to offer. I like the toys and the trinkets. I like the shiny things. I like the cars. I like homes. I like vacation houses. It looks too much like the world.

I think if you were honest with yourself, you would say the same thing about your life. I think if we were just all cards on the table, I don't think we hardly understand what holiness means anymore in our culture. Paul says no. We are called to live holy and set apart lives. This is what he means. He talks about it more earlier in the book of Romans, chapter 6, verse 13. Paul says this is what holy living is.

He says, "**Do not present your members** [that's your ears, your hands, your eyes, your nose, your mouth, your feet] **to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life...**" Again, the gospel, countercultural living. "**...and your members to God as instruments for righteousness.**"

Paul says everything we do with our hands, with our eyes, with our feet, and with our mouth is to be holy. Give your body to righteousness, not to sin. Again, the countercultural living for the life of the disciple looks like this, because the world says happiness and success is doing whatever it is that brings you the most pleasure and satisfaction. That's what the world says.

Paul says, "No, life in Christ calls us to live set apart lives that look different and have different standards than what the world has to offer." Holiness is saying, "God, you're this way. I'm going after you here. Even if that means I lose my job, my friends, my family, or my status, I'm chasing after you." Holiness is thinking the way God thinks. That's holiness: to think the way God thinks in your life.

You see, holy living looks more like faithfulness to the end than it does about making a name for yourself in this world. Sacrificial holiness might mean you spend more of your money on others

than you do on yourself. Holy living in Jesus might mean you stick it out at your job because you believe God has called you there and placed you there to make disciples amongst your coworkers, even if you would much rather go take a different job where you can make more money.

You see, holiness is not just attending church and memorizing the Ten Commandments and then calling it a day and peacing out. Holy, sacrificial living means our attitude in all of life is God-centered, not man-centered. Our attitude toward sin is God-centered in holiness. When we sin, we know it grieves the heart of God. When we sin and we live in a man-centered world, all we're going to talk about is how we've claimed victory over that sin for ourselves.

Victory is self-oriented and directed. Grieving the heart of God is obedience, chasing after Jesus. You see, obedience is facing toward God again saying, "God, I'm with you. I'm going your way. I want to live like you lived, Jesus. I want to love like you loved, Jesus, even if it doesn't make sense to the world. Yeah, I'm going to stumble, and I'm going to fall. I'm so grateful you have not required me to live a perfect life. But you've asked me to be holy, and I want to be holy just as you are holy. I'm coming after you, Jesus. I want to think the way you think. I want to live the way you lived."

That's holiness. This is what makes our sacrifice holy. A body is holy not because of what it looks like or what shape it's in but because of what it does in obedience, facing toward God. A holy sacrifice.

Then the last expression Paul uses for our sacrifice is really the summation of a living sacrifice and a holy sacrifice.

3. *Pleasing*. Paul just says it would be acceptable to God. This is what's pleasing to God. If you and I are to live our lives in such a way that is holy and intentional about how we present our bodies to God, then we're going to find that what we've done is pleasing to the Lord. Our sacrifices should be a sweet fragrance of praise to God. With these three expressions (a *living* sacrifice, a *holy* sacrifice, a *pleasing* sacrifice), Paul is saying we are to offer our lives to God in such a way that displays the beauty and worth of Jesus Christ in our lives. That's what it looks like.

We would live our lives in such a way that we would display the beauty of Jesus and the worth of Jesus to the world around us that's watching how we live our lives. Paul says in verse 1, "**I appeal to you therefore, brothers, by the mercies of God, to present your bodies...**" Present our *bodies*

to God!

The entirety of our bodies, which means the entirety of our life, the entirety of our frame, God wants all of it. God wants your thoughts and your affections. He wants your motivations. He wants your life, your actions, your hands, your heart. He wants everything. Again, this goes against our flesh, and it certainly goes against the culture, this wrestle we talked about because we love to be in control of our thoughts. We love to be in control of our affections. We are constantly being bombarded by this message that tells us personal, instant gratification is the dominant goal in life.

That's again what the world says, but God says, "No, I want your bodies. I want everything. I have purchased you and redeemed you by the blood. I want it all." God wants our minds and our thoughts. Have you ever considered that what you think about as a Christian will determine what you will become? What we spend our time thinking about will determine a great deal what we will become as believers.

Friends, I believe we have to get our minds aligned better with the mission and purposes of God. This is what Paul is saying in verse 2, right? He says, "**Do not be conformed to this world...**" Don't get stuck in your head that what you need more than anything is free thought about your life. Don't chase after this mindless society that will consume your entire world. Rather, "**...be transformed by the renewal of your mind.**"

"**Set your minds on things that are above...**" By the power of the Holy Spirit, think, dwell, and fill your thoughts with the Word of God. As he writes in Philippians, "**Have this mind among yourselves, which is yours in Christ Jesus...**" God wants our minds. He wants our thoughts. God also wants our eyes and our ears.

My question would be...*what are you looking at?* To what message are you listening? Are your eyes and ears being offered up to God as worship today? God wants our tongues, because what we do with our speech will either be for proclaiming the glory of God, or it will be used for our own advancements, building our own kingdom.

I believe, Christian, we need to use our tongue as much as we can to tell others about the good news of Jesus Christ. God wants our hands. He wants our feet. The work we do with our hands should be as worship unto the Lord as we seek to help others in need. Our feet need to be used to carry the message of the gospel to the ends of the earth as Paul writes in Romans, chapter 10.

My question for us would be...*what are you doing with your hands, and where are your feet taking you today?* Are they taking you to places where Jesus currently isn't being worshiped so you can open your mouth, use your tongue, and declare his worth? Or are you using your hands to build worthless idols? Are your feet taking you to places where you know you don't need to be going?

You see, living gospel-centered lives of worship means every aspect of our bodies belongs to God. As disciples, our lives no longer belong to us. Our resources no longer belong to us. We spend our money differently. We use our homes differently. It means we give of our time differently. Hear me. What you do with your body reveals what you truly value in your life. What you do with your body truly reveals what you truly value in your life!

Think about that. What we do with our bodies, how we spend, how we think, where we hang out, those things are going to reveal what we value most in life, what we truly worship. Remember everyone truly worships, but not everyone worships truly. What are you doing with your body today?

You know, given the culture we live in that's just so consumeristic and so driven by the need of self-indulgence and instant gratification, I wonder what it might look like if we as the community of faith, Village Church, were intentional to slow down and consider some of the spiritual disciplines. Hear me. I know aestheticism can be legalistic, but I do believe there is good, biblical evidence that shows the spiritual practices of Jesus included elements of self-denial, self-discipline, and slowing down.

I'm not saying we need to take a vow of silence as a church or go on some corporate three-month fast. I'm not saying couples in marriage need to take some sort of celibacy binge or anything like that. What I am asking is what it would look like in your life to trim off some of the excess. What would that look like? In your food, drink, entertainment, or any other thing that's kind of self-indulgent, what would it look like to trim off some of the excess?

You see, in order for Romans 12:1 and 2 to be a reality for us as a community of faith, I think we have to be intentional to treat our bodies as vessels of holiness and not temples of self-indulgence. We have to be intentional about this because, again, the world is making it really easy for us to indulge in the things that build up ourselves and advance our own glory. We have to be intentional about being vessels of holiness.

I think what Paul is saying here is disciples of Jesus need to live in such a way as to make it abundantly clear to the world watching that our bodies belong to God. They don't belong to Apple. They don't belong to Netflix. They don't belong to Starbucks, anthropology, or the gym. What can you trim?

Something else I just want us to consider in this is to be careful not to confuse *sacrifice* with *inconvenience*. *Sacrifice* is an act of giving up something valued for the sake of something regarded as more valuable. That's sacrifice. *Inconvenience* is something external or internal that causes a disruption to your personal comfort. I have a cold right now, and it's inconvenient for me. Sacrifice and inconvenience are not the same thing, yet I think so often we believe we're living a life of sacrificial worship when in reality we're just being inconvenienced.

Here's what I mean. I think we think getting up an extra 30 minutes in the morning to spend time in the Word is a sacrifice. Right? "Oh Lord, here's my sacrifice to you today. I need to get some coffee and be ready to go." That's not sacrifice. That's you being inconvenienced because your sleep was disrupted.

How about this? We think giving God things like our money or our time is sacrifice. Listen. We live in the DFW metroplex, and I've seen some places around the world where people just live in huts. We live *here*. I believe it's fairly easy to give God our money. It might inconvenience us for a little bit to not have to get that new trinket we want, but please don't confuse that with giving your life to God.

See, God doesn't want your money, he doesn't want your time, he doesn't want your songs without you. God wants *you*! You are the one for whom Jesus died. You are the one he loves. He doesn't love your money. He doesn't love your time. *You* are the one God wants! A life of self-worship will leave you empty and inconvenienced, but a life of God worship is where freedom is found in sacrifice. It's where freedom is found.

Then lastly, what does Paul say our motivation is for presenting our bodies as living, holy, pleasing sacrifices? It can kind of feel kind of performance driven right now, right? That it's up to us. That we're in this for our personal gain. That we'd better do this or else. What's our motivation? Paul says our motivation for a life of worship is the mercy of God.

He says, "**I appeal to you therefore, brothers, by the mercies of God...**" Do this. Our motivation to sacrificially respond to God is because God has been infinitely good to you and to me in countless, numerous ways. The very nature of who God is is our motivation. Our God is merciful. John Calvin said this: "Men will never worship God with a sincere heart, or be roused to fear and obey him with sufficient zeal, until they properly understand how much they are indebted to his mercy."

True worship cannot take place until we realize we wouldn't even have the breath to give back to God if it weren't for God. True worship can never take place until we realize that prior to God's mercy, we were dead in our trespasses and our sins. We were dead! Before God showered us with mercy, we followed the ways of this world. We lived a life of self-worship. We were self-indulgent. We chased after the things that brought us the most pleasure, but then God showed us mercy.

Prior to God's mercy, Christian, you were an object of God's wrath. That's scary. But God who is infinitely rich in mercy, because of the love with which he loved you individually, personally...*you*, you...even when you were dead, even when you were chasing the patterns of this world, even when you lived a life of self-worship, he sent Jesus Christ to die. He raised you to walk in newness of life. He made you alive with Jesus Christ, and he has placed his seal, the Holy Spirit, on your life.

This is why we respond. This is the only reason we *can* respond to worship because he has brought you from death to life. Today I believe God is looking for a church that is sold out for him. He is looking for men, women, and children to say, "Lord, here I am. Lord, I'm placing my family, I'm placing my job, I'm placing my resources, and my time before you. I'm saying do with it whatever you will because your will is perfect, and it is good. Take me where I need to go today, Lord. I surrender to you today, Lord. What is it you want from me today?"

God says, "I want you. I want you to live for my glory. I want you to live for my glory so my name would be praised among every tribe, so my name would be confessed on every tongue, so my fame would go forth to every nation. I don't care about your money. I don't care about your talents. I'm not ultimately after the Christian karaoke songs you sing. I'm after my own glory being displayed in and through your life.

Yes, sing me those songs of praise, and use what I have given you. But I want your life. I love *you*. I have chosen you. I have redeemed you by the blood of the Lamb. I have set you apart so you might live your life as a living sacrifice, holy and pleasing to me." This is what God says. Truly everyone worships, but not everyone worships truly. What about you? Let's pray.

Heavenly Father, we commit our time to you together today as we are here today from all different walks of life. As a people, as your church, your sons and your daughters, disciples of Jesus, we say we're here. Whatever that looks like, we're here. Would you do now, Holy Spirit, the work only you can do in transforming our minds?

We wouldn't live for the pleasures of this life. We wouldn't live so we would make a name for ourselves or live for our own glory. We are here today because of your mercy, God. We respond with life worship to you. It's in your name we pray all these things, King Jesus, amen.

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